



A DECLARATION
OF THE REASONS
WHICH MOVED
MARCVS ANTONIVS
DE DOMINIS,
ARCHBISHOP OF SPALATO
OR SALONAS, PRIMATE
OF DALMATIA AND CROATIA,
to depart from the ROMISH Reli-
gion and his Countrey.
WRITTEN BY HIMSELFE IN LATINE,
and now for the Populare vse translated.



EDINBURGH,
PRINTED BY ANDRO HART, 1617.

1825.

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Of this Clerical Mark Antony, J. Hutton writes
(Anglican Ministry. p. 320):

Marco de Dominis, ex-Archbishop of Spalato, who
conformed for a time to the Church of England... ap-
pears to have been a peculiarly unstable man; but he
had the happiness to recant his errors and to be reconciled
to the Church before his death. See Jervis, Ch. of France, i. 287-9

A. Reviewer of Dr. Newland's Life of the Archbishop says
of him, in the Athenaeum (1857. c. 833):

Dr. N. is unhappy in his choice of a hero. In his real
life, Marco was not lovely; and in these pages, he is insuffer-
ably dull... To be plain with him, Marco was little better
than a rogue. The two prime facts in his career were these:
he abandoned and abused the Church of Rome in hope of the
flesh-pots of England; he abandoned and abused the Church
of England, in prospect of the cakes and wine of Rome. The
details were in harmony with the outline. Greed, ignorance,
restlessness, presumption, were the traits which chiefly
set him apart from contemporary men. Though he wrote a
book, he had very little learning. Though a native of Dal-
matia, he could scarcely read Greek. Though honoured in one
Church, he left it for another, in which he hoped to be better
paid. When disappointed in this hope, he betrayed the second
Church, to make his peace with the first. Among the men
who have disgraced religion, and offended against charity,
it would not be easy to find a man more contemptible
than Marco Antonio de Dominis.

His arrival in London gave occasion to much pamphlet-
eering. Bacon went to hear him preach. Grocius studied his
cheerfulness... He gave immense trouble to Archb. Abbott
and was one of the remote causes of Archb. Laud's miseries
and death. His arrival in London caused an excitement
in the Reformed Churches throughout Europe, only surpassed
by that of his departure, disenchanted and reconverted,
to Rome.

Marco was taken at an early period of his career, from
the Jesuit societies of Padua and Venice, and sent to preside
over the poor and outlying archbishopric of Spalato....

Dr. N. thinks this a brilliant promotion - nescit in im.

portance to the triple crown'... Marco, a true Venetian, thought quite otherwise. He loved the blue lagoon, and the controversial activities of Italian cities, with the festive life of the Church, and the chance of notice and promotion. As a bold fellow, pushing his way in the world, he was right. To send a man to Spalato, who dreams of one day being a cardinal, was like making a man a Commissioner in Bankruptcy, who has fixed his eye on the woolstack. It did not comfort Marco to know that the ruins of the great palace of Diocletian might be traced by antiquarian zeal within a walk of his own ragged home. He sighed for the pomp and vanities of the world; and when refused the promotion that would have carried him to Rome or Venice, and hearing much of the liberality of the heretical King of England, his conscience began to afflict him with doubts as to the spiritual claims of Paul Quint to sign himself Vice God.

Dr. N. speaks of an 'open and proclaimed adherence to the Reformation' by Spalato. . . . Nothing of the kind occurred with Marco; who never, while in Venice, or indeed in the Papal territories, made any open and proclaimed adherence to the principles of the Reformation. If he had doubts of the Pope's spiritual power, he carefully locked them up in his own heart. That he was discontented with his lot, everyone who cared to know, knew; and his character as a priest and as a man being pretty well understood by his fellow-priests, they conceived doubts of his orthodoxy so soon as they fully ascertained his discontent; they suspected, but they could not prove. If they whispered a word against him, he put on the look of the injured dove: when they challenged his faith, he denied the disposition to wander from the Roman fold. Even after his bargain with the English Ambassador to start for London and take service in the English Church had been made, he abstained from any public declaration of the change. In truth, to the last hour of his stay at Venice, he professed unbounded devotion to the Holy Chair. . . .

Marco came to London; at an alarming sacrifice of his personal interests, Dr. N. dreams; but to enjoy, as the records at Lambeth would prove, a larger income, from the mere gifts of the English to his hopes (until something better should turn up) than his apostolic Salernitan arch-diocese had ever yielded him in gold or in kind. In a few months he received the Deanery of Windsor and the Mastership of the Savoy. Higher hopes were held out to him; but the haste of the King to do him honour

kept no pace with his ambition. He expected to get the first see that fell vacant. He asked for the first archbishopric. He aspired to the primary - Finding York refused to him on the death of Arch. bishop Matthew, he listened to the seductive flatteries of Sandoma, made his peace with the new pope, Gregory, and returned to Rome. Of his ridiculous plans for reconciling the several Churches of Christendom, we will not speak in detail; for he had neither the learning to state, nor the subtlety to separate, nor the strength to grasp the points at issue between London, Zurich, Rotterdam and Rome. An obtuse intellect made the passage from one Church to another easy to him; and where he saw only a broad and beaten way, safe to the eye and smooth to the tread, he could not conceive how other men should be able to find barriers high as heaven, and pitfalls deep as hell. These plans caused him to be suspected as a spy, and his conversion treated as a fraud. We do him greater justice; we think him sincere in following up what he fancied to be his own immediate good; but we refuse to accept him as a light to be followed, or even as a sinner to be pitied. His sufferings on his return to Rome, at the hands of an unforgiving Tribunal, do not move us. If the Inquisition was in any case to be allowed the use of terrible weapons, it was in apostates like those of the Archb. of Spalato. He, a dignitary of the Church, had publicly apostatized, and denounced the doctrines he had taught. After whining for a Cardinal's hat, he had openly stigmatized the pope as Antichrist. That falling once more into the power of the Church, he should be forced, even by torture and confinement, if need arose, to recall these indecent denunciations, we can well conceive. The retaliation was logical, if not humane. . . .

The fact is, Dr. N. who seems to be a very amiable gentle man, not a whit the wiser, to use Selden's saying, for his learning, has made a mistake. He meant to add one more good book to the library of religious biography; but unfortunately for his purpose, he took for his hero a man who was very much a fool, and not a little of a rogue.

Portrait, by J. M. W. Turner (1800)

Ms. A. 9. 2. 346



The following extracts from the Calendars of State Papers, Domestic. James I. confirm very much of the foregoing notice, and illustrate the English career of this clerical adventurer.

Vol. 1611-1618

1614. Dec. 15. p. 262. Archb. Abbott to Carleton. The Archb. of Spalato -- is not to expect great entertainment in England, but shall have a private life in a University, and £200 per ann.

(To same effect, 1615. Feb. 16. p. 272)

1614. Jan. 8. p. 423. Vere to Carleton. The reverend man is well received by the King, and has precedence of all English bishops. Some things about Church government in his book are to be amended, before it is translated into English. If he please the King herein, he is to be made Dean of Windsor.

1617. Jan. 14. p. 424. Brent to Carleton. The Archb. of Spalato is well received at Lambeth, and the bishops allow him £600 a year.

1617. May. 12. p. 466. Dz. Geo. Carleton to Sir D. Carleton. Converses with the Bishop of Spalato, who -- is a man well learned, but not thoroughly acquainted with the points of religion.

1617. Oct. 11. p. 488. Brent to Carleton. The Archb. of Sp. has printed one volume, but will take breath before another: he is disappointed that the King did not give him the vacant Deanery of Westminster.

Oct. 16. p. 488. Archb. of Sp. to Carleton. Went

to see the King at Windsor: Archb. of Cant. took him to Eton college, where Sir Henry and Lady Saville loaded him with caresses. The King and Archb. promise to gratify him as soon as possible.

1617. Dec. 20. p. 504. Assists at Consecration of Bishops.

1618. Jan. 2. p. 510. Archb. of Sp. to Carleton. Has many good words, but as to promotion, is like the sick man in the porch, who had none to throw him into the waters. Savoy was promised him, but Jacob supplanted Esau.

1618. Jan. 3. p. 511. Chamberlain to Carleton. The Archb. of Sp. has got the Mastership of the Savoy; and Balconquall (? Jacob) who was in possession is made Clerk of the Closet. (Contradicted Jan. 17. p. 514)

1618. Mar. 7. p. 526. Brent to Carleton. Archb. of Sp. made Master of the Savoy: he is printing a book more strongly against Rome than ever.

1618. Apr. 20. p. 535. Chamberlain to Carleton. Archb. of Sp. preached at Merceis Chapel but in differently, dwelling chiefly on the differences about peeping Easter. (Mar. 14. p. 525) He has sunk in estimation by intruding into a parsonage in the gift

1619. July 28. p. 67. Horne to Carleton. Archb. of Sp. is angry with him for opposing his election to the parsonage of Stoley, on account of his ignorance of the language, which disqualifies him from teaching religion. Fears that, notwithstanding his speculative knowledge, the Archb. has little fear of God in his heart.
1620. Sep. 16. p. 178. Chamberlain to Carleton. The Archb. of Spalato behaves ill to Lady Carleton; she cannot get money.
1621. June 2. p. 261. Same to same. The Archb. of Sp. ceases preaching, having tried to prove that the Papists hold no heresy.
1621. Feb. 20. p. 300. Locke to Carleton. The Bp. of Spalato urges payment of the £100 promised him by Carleton for securing him the.
1621. Nov. 24. p. 313. Same to same. The Archb. of Sp. is very angry at the delay of the £100, and says Carleton has broken faith with him, having promised him promotion of £200 a year from the Archb. of Canterbury, which he has never received; that £500 a year could not suffice a prelate of his rank, &c.
1622. Feb. 4. p. 347. Locke to Carleton. The Bp. of Spalato has preached a sermon at Mercers' Chapel favourable to the Church of Rome; it is reported that he will be deprived.
1622. Feb. 16. p. 346. Chamberlain to Carleton. The Bp. of Spalato has leave to return to Rome, alleging intimacy with the pope, and that the Kings of France and Spain have pledged themselves for his security. It is the Spanish Ambassador's doing.
1622. Mar. 20. p. 361. Archb. of Sp. to Sec. Calvert. Requests from his Majesty honourable letters patent in ample form for the free passage of himself, servants, and baggage.
1622. Mar. 30. p. 366. Chamberlain to Carleton. The Archb. of Spalato is summoned before the Archb. of Canterbury and others; it is said that when the Spanish Ambassador had brought him to his wishes, he told him that now he was unmasked, he might choose whether to starve here or to go over and be burned, for he would have no more to do with him. Mar. 30. Locke to Carleton. The Bp. of Spalato has resigned the Deanery of Windsor, and Dr. Beaumont is made Dean. State Paper 103. (p. 367) is
- Account of Proceedings in the Case of the Archb. of Spalato. The King at first disbelieved the rumours of his intended return to Rome, till he himself wrote to request his dismissal, whereon the Bps. of London and Durham and Dean of Winchester by the King's order, went to him, and accused him of holding intercourse
- (cont'd on fly leaves at end)

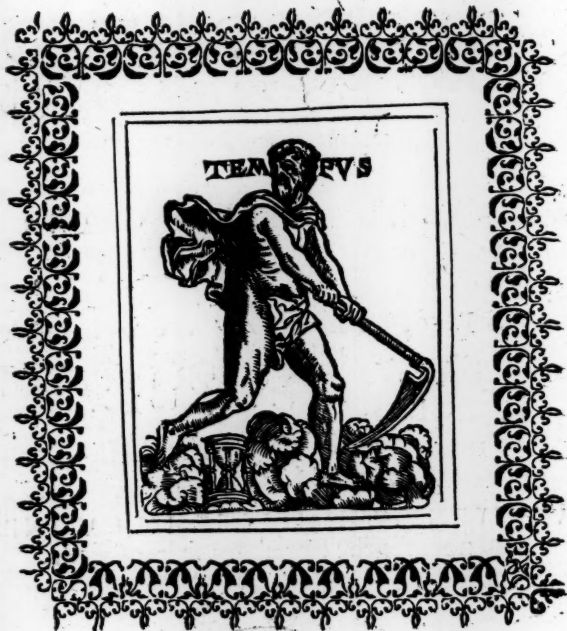


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THE TRANSLATER

imparteth his obseruation to the
R E A D E R.



E C E I V E (CHRISTIAN READER)

a prooffe of the force of Trueth, and a praſage of the ende of that worke God is about to doe in theſe laſt Ages: A man brought up in the Learning of Egypt, and inhaunted with the Sorceries of Babel: without the helpe or counſell of any Proteſtant, by occaſion of Popiſh tyrannie, ſearching the trueth, findeſt out their errour in Doctrin, and abuſes in Diſcipline; and conuincd of both, firſt in his minde forſaketh their opinions, and now in his body fleeth from their ſociety. This is not like to the change of Apollinaris and Arrius of olde, or of Carrier in our time, whoſe miſcontented humour, for hopes diſappointed, made them alter their opinion: But more like to that of Paulus Vergerius, Biſhop of Iuſtinople, Whom vnjuſt ſuſpicions at the firſt burdened with a ſecret fauour of Lutheraniſme: for purging whereof he intended a reſutation of Luthers doctrine: But while he wrangled with the Trueſh, to ouer-come it, hee was taken captiue of it: and leauing his Place and Dignities, rendered himſelfe at Tubing to our Profeſſion.

The ground of our praſage is GODS Trueth in Times accompliſhment, wherein Providence goes on with remarkable degrees of perſons and places, not without ſome reſpect to the periods of time. Hee rayſed Wickleſſ

from their Schooles, Iohn Huffle from their Pulpits, Martin Luther from their Cloysters, and nowe Marke Antonie from their Arch-episcopall Chaire. The places haue the like gradation: Great Britaine seemeth too farre from Rome, to waken them by Wickleffs crye: Therefore is founded nearer in Germanie. And nowe Dalmatia looking ouer the Venetian Gulffe, assureth Italie that her next Aduertiser shall bee within her bowels. It was more than a Poeticall licence to applye Sybillas Oracles of CHRIST to Salonus the sonne of Pollio, for keeping in memorie his victorie in taking in Salona: But this our Salonus maketh large restitution, and applyeth the Oracles of GOD to the owne purpose: As the Clergie hath gone before, so Princes doe follow: The King of Great Britaine, with most of the Princes of Germanie, stand out already against Rome: The ambiguitie of France will resolute in ende in an open departure: And the temporizing of Venice importeth more the want of occasion, than of Will and resolution. The Romane Empire did stretch out it selfe by degrees, proceeding from the middes to the extremities, as circles goe out from the Center: And at the extremities againe their ruine began, and went backe to the heart. The fall of their Spirituall Monarchie shall keepe the same course.

The periods of time haue their owne obseruation. The Iewish solemnitie of Iubilee, not brought in the Church till the thirteenth Age, was then tyed to the Centenarie number: and that their ioye hath since proued to be like the song of the Marmaide before a storme: for soone after, Wickleff beganne to trouble their mirth: and in the ende of that Age Iohn Huffle made them some more businesse: till in the 1415. yeere, the holy Fathers, at Constance by a Pannicke Faith, brought him to the fire. An hundred yeeres after him Luther renewed his song with greater boldnesse, and in the 1517. yeere gaue out his Propositions against the Pope: from which time they haue perswaded themselves, and euen to this daye assure their followers, that Luthers doctrine can stand no longer than an hundred yeeres. This present yeere closeth that period: and while they looke for an euanshing of that Doctrine, behold, euen from themselves it receiueth againe a newe light, a newe testimony. We holde with Plato the fatalitie of Periods, but Pythagoras numbers are too weake a ground for such a necessitie: Or if wee shall take arie numbers, it must be these of sinne; and in sinne, more the degrees than the numbers. The Amorites sinnes must come to the height, and the

Iewes

Iewes must fill their cuppe before their punishment. *The Pharisees of our time doe mightily to fill out their measure. The pryde and filthinesse of Sodome, the Whoredomes of Babel are now multiplyed exceedingly, and the greatest sinne, even that to death, is become an epidemicke disease among their Clergie. Pope Iohn the 22. can denye the truethe, Leo the tenth can scoffe at it, Gardinerus can confesse it at his death, but with this addition, That it must rather still be impugned, than the state of Rome decay: All their wittes runne upon this one point, but all their meanes turne upon them: The cruelty of their Inquisition, The tyranny of their Prohibitions, Their impudency in falsifying wordes and writs, giue them but a moments aduantage: But euen from these shall come their ruine. A lye hath no more strength than for the time it is spoken, and credulously embraced: but the eternall force of Trueth hath more than a momentanie preuailing. What then resteth for them, but that they giue place to the fatality of their estate, since they will not giue place to the Trueth. And for vs, While Rome is venting in it selfe, take heede that we be not diuided. Whosoener now casteth in the apple of strife in the Reformed Church, proueth an enemy to GOD, and an improfitable friend to Antichrist. Let vs stande still, and beholde the workes of the LORD, and bee sure while wee imagine wee haue left Babel, that we haue first forsaken Egypt.*

W. S.







MARCVS ANTONIVS
DE DOMINIS,

Arch-Bishop of SPALATA, expoundeth
the purpose and reasons of
his departing.



Est this my departing, suddaine
and v unexpected of all others, but to
my selfe, by a long and more than ten
yeeres aduising resolued vpon, and by
exquisite deliberation brought to ripe-
nesse, should cause wondring among
these of our Profession, and should
produce some badde effectes, through
my default, in these who are ignorant
of the proceeding: I thought it neces-

sarie by a timous praeoccupation, to expound the reasons of this
my not-hastie, but well-aduised departing.

For surely I doe foresee, there shall not be lacking many tradu-
cers, who according to the custome will take occasion of this my
departing, to reuile, and burden me with calumnies: Which thing
I confesse before *G O D*, doeth not much trouble mee: For with
the Apostle *PAVL* I count little to be judged of men; Let me bee a

Foole for **CHRISTS** cause: let me bee vyle, buffeted, rayled vpon, persecuted, blasphemed, and counted the off-scouring of the worlde: yea, and accursed, so that I may satisfie the **LORD IESVS CHRIST**, and profite my brethren in the Ministerie of **CHRIST**, I should contemne all these thinges. For our glorie is the testimonye of a good conscience, that in simplicitie of heart, and sinceritie of **G O D**, and not in fleshly wisdom: but by the grace of **G O D** I haue changed my place. It is my parte indeed as the Minister of **G O D**, to shewe my selfe in much patience, in tribulation, in necessities, in straites, in laboures, through glorie and shame, through infamie and good fame: for I seeke not my selfe, nor mine owne, but those thinges which are **IESVS CHRISTS**. That rather doeth grieue me, if I doe not obuiate calumnies, it may easily come to passe, that in the mindes of the Godly a great fruite of ædification shall bee stayed, which they might take of my counsell, and that many ignorant of the reasons of my departing, in place of ædification shall vnwittingly offende at me, by vnjust calumnies which they will heare. To these I will open the reasons of my departing, and make them manifest to all men, that I may profite them.

That this my change of place is of **G O D**, and not of man, neither may I, neither ought I to call in question: I knowe wee should not easily trust euery Spirit, but should trye them, if they bee of **G O D**, as we are well admonished by **JOHN** the beloued Disciple of **CHRIST**. Therefore in these tryalls, beside the often accessse to the Father of Lightes, which I learued of **CHRIST**, in these ten yeeres before named: it is most certaine (as **G O D** and my Conscience beareth me recorde) that no mans perswasion of whatsoeuer sort came to my eares: in this purpose I had none to stirre me vp, none to perswade me I had vse of no mans counsell, nor did communicate it to any creature: Neither yet let any suspect, that I did drawe my reasons out of the Bookes (of Protestants) which are contrary to the doctrine of **ROME**: for **G O D** is my witnesse, I did vehemently abhorre those Bookes discharged by **ROMANE** Inquisition: which indeed if any Prælate addicted to the Court of **ROME** did detest, I did it out of measure, beeing possessed from my childhood with
foolish

foolish feares : and since now I am not a childe , but neare vnto threeſcore yeeres of age, let any, who liſteth, aſſay whereinto he can perſwade me, without weightie reaſons. I did euer ſway the inclinations & thoughts of my heart after the rules which the Holie Spirit in Sacred Scripture did preſcribe to the whole Church. & by whole direction the holie and reuerende Fathers, euer much eſteemed by the Catholicke Church, did inſtruct the Faithfull : which holie Fathers alſo, beſide the inward motions of the Holie Spirit, were the onlie and chiefe authors of this my purpoſe. Why then ſhould I ſuſpect this worke to bee of an euill ſpirit? From which ſuſpicion that alſo maketh me free, that before GOD, who tryeth the heart and reynes, I know that in my deliberation I did neuer direct my minde to humane or worldlie reſpectes: not vnto Eccleſiaſticall dignities, which might beſeeme mine eſtate, for I was alreadie a Biſhop, and that not of the baſeſt ſort, but the chiefeſt in my natie Prouince, to wit, *The Archbiſhop of Spalato, the Primate of two Kingdomes, Dalmatia and Croatia*, of as great eſtimation in our Churches & Prouinces (I am not aſhamed to confeſſe the truth) as anie other. And if the dignities of *Rome* had bene pleaſant to me, I had euer an eaſie acceſſe to them. But the manners of the Court of *Rome*, which I euer diſliked, made me euer to abhorre it: Yet not the leſſe, in great and publicke affaires, the *Sea of Rome* did vſe my labours to the Emperour and Archdukes, as is manifeſt by the Popes Briues, and the Letters of the Emperour and Archdukes, which I yet keepe. My well-deſeruing alſo at the hand of the State of *Venice*, my natie Soueraigne, did procure vnto me, their great fauour: whereby I might both hope for, and expect the benefite of a better fortune, if the deſire of greater Grandour had poſſeſſed me. I looked not to worldlie commodities, which I had in that aboundance as might more than ſuffice a moderate ſpirit, ſuch as I euer had, which I doe aſcribe to the grace of GOD. In this change of my place I doe gladlie embrace the loſſe of all my dignities and riches, becauſe (as I haue ſaid) I ſeek not mine, but the thinges of IESVS CHRIST: Therefore neither the counſels of men, nor the vndaunted affection, nor worldlie neceſſitie, nor euent: neither anie miſerable accident,

which vseth to ranuerse men, and their estate, moued mee to depart: but whence it was, I will ingeniously declare, without fauouring or dissimulation.

For the most part, from my childhood, I was brought vp among the *Iesuits*, in holy study, according to the common doctrine of the Schoole-men, and the receiued opinions of the Church of *Rome*: for which opinions, proper to *Rome* imprinted and fixed in my mind, more by authoritie than by reason: with the miserable captiuing of my vnderstanding, I was, for a long space, most resolved to die: for I counted it execrable about these opinions to admit the smallest doubt or ambiguitie of mind or thought, let be of speeches: and being bound vp in this cōmon reuerence of them, if at any time any thought had crept in against them, or my studies had suggested any doubt, I resolved to vse violence against mine owne reason (as the custome is in matters of Faith) and to turne my minde and thoughts another way, rather than I should admit the least doubt against these articles of Faith, which I tooke for certaine, and were set out to vs by our teachers, to bee moste certaine. I confesse I did feelee continually some sparks of the inward Spirit, which neuerthelesse I resisted, yet I could neuer freely acquiesce, neither free my selfe of a great suspicion, which held me in perplexitie, after I had made some progresse in the studies of Diuinitie: Which suspicion was greatly augmented in mee by so exact, so rigorous, and intestine businesse of *Rome*: whereby I perceiued they did moste narrowly take heede, that no booke, written against our doctrine, should bee helde or read by any of vs: for I supposed, that these bookes were iustly discharged the common sort, lest the people, who are destitute of judgement and discretion, should be exposed by reading of them, to the danger of drinking in of Hæresie. But in that they were altogether discharged Students, and men of great learning, and well affected to the Catholicke Religion, I did euer iudge (as reason will teach euery man) that matter was greatly to bee suspected: especially seeing the Court of *Rome* suffered vs not to haue any vse of these bookes: euen after wee had compleet our course in the studie of Diuinitie, and taken degrees therein: yea, and after our promotion to Bish-

shop-

shoppricks. This suspicion did yet more increase, where I sawe our Masters and Professors in their publicke handling of the controuersies, by word or writ, claime this authoritie to themselves, to bee trusted in all that they sayde: that those wordes and sentences which they did repeate, were the wordes and sentences of the aduersaries: and in the meane time, the hearers were discharged, vnder the fearefull paine of Excommunication, to reade the vvritings of the Aduersaries: In ryding, suppressing, and destroying vvhereof, they make, so great businesse, as iustlie it is to bee suspected, some thing lurketh in them which our doctrine is not able to confute.

From the first yeeres wherein I rendered my selfe to be a Clergie man, I fostered an in-borne desire to see the vnion of all the Churches of Christ: & could neuer patiently thinke vpon the division of the *Westerne & Easterne Churches*, the *South & North* in matters of faith. I desired earnestly to know the causes of so many and so great *Schismes*: and to search, if possibly any way could be found out to bind vp again all the Churches of Christ in the true & ancient vnion. I was also tormented with heauy dolour which I conceiued at the dissentions of Professors of Christian Religion, and the coate of Christ so miserably rent asunder: which dolour and too great heauinesse did wonderfully afflict mee, and yet more and more vexeth me daylie.

Thereafter, now some twenty yeeres agoe, I was promoued to the gouernement of the Church, and made Bishop of *Segna*: which thing my Fathers, the *Jesuits*, tooke heauily, because they knew by experience, that I was not ydle, nor improfitable for their societie (but that their account I doe not much regard, for I contemne all humane estimation, vnlesse it make some furtherance to diuine obedience) they had found me (I say) profitable for them: for in the time of my tryall, when I was but young, they praferred mee to a publicke profession of *HVMANITIE* in the Colleges of *VERONA*. And before I was a Priest, they placed mee in the Publicke Chaire, for the profession of the *MATHEMATICKES* at *PADVA*, vvith great concourse of hearers. They made mee Professor of *RHETORICKE* first, and then of the *LOGICKES*

and PHILOSOPHIE, in the Publicke Schooles of BRESCIA, and often on the Festuall dayes would needes haue mee making Sermon in their Churches: They enjoyned mee the dispatch both of priuate and weightie Affaires: And in all the seruices of their societie, they found my diligence: Why then should they not haue taken heauily my promoting to a Bishoprick? which was vnto me the first occasion to come downe to the earth, from the subtile and aerie, or improfitable disputations of the Schoolmen, and to turne my contemplation in wholesome practise of the cure of soules, and of the Church. And because I did acknowledge the proper taske of a Bishop was to preach the Word, I set my selfe to reade Sermons, and such Bookes as are appointed for Lent: which did soone beget in mee a loathing and detestation: for I sawe in them, and that easilie, a filthie abuse of Scripture, while it is throwne to vaine, improfitable, impertinent, yea, and a pernicious sense: I saw Examples and Miracles propounded, either false and fained, or at least ridiculous, and not worthie of credite: I sawe the people miserablie deceiued, and the inuentions of auarice and ambition superstitiouslie forced vpon them, vnder colour of articles of Faith. These thinges I was astonished to consider: and therefore I resolved to leaue these troubled Streames, and to take my selfe to the Fountaines of the Fathers: in reading of whose works I beganne to delyte, for Sermons and holy Canons, and Church Gouvernement.

From this course now and then some beames of new light did shine vnto me, as yet vnwilling and repining: for on the one part I did obserue the sayings of the Fathers in verie manie thinges, contrarie to the common Doctrine which I had learned in the Schooles: and I did perceiue, that they were either passed by in silence by my Masters, or not faithfully alledged, or not sufficientlie, or which is worse, sinistrously expounded: On the other part, I did see, and that not without great wondring, that the Rule of Church Discipline, and Spirituall Gouvernement, of our time, was exceeding farre different from the ancient practise, whereby my forenamed suspicions were greatly augmented: and I perceiued, a farre off, that we did not faithfully handle the Doctrine and Affaires

Affaires of CHRIST and his Church, but stuffed our THEOLOGIE rather with the quicke inuentions, of humane speculations and Philosophie, than with the wholsome wordes of holy Scripture, exactly considered and expounded, whereof there is a grosse ignorance amongst vs,

From a Bishoprick I was aduanced to an Archbishoprick, wherby a new and more vrgent occasion grew vnto me, to renew my studies, and to labour in them more earnestly: for whereas the troubles of the Suffragane Bishops of my Prouince, but much more the excessiue power of the Court of *Rome*, encroching vpon my Metropolitane Iurisdiction, began to injure mee, I proponed to my selfe to search out, and throughly to knowe the Root and Fountaine of Church degrees, Iuridictions, callings, offices, and dignities; and chiefly of the *Papall* greatnesse. A little after the State of *VENICE* was by the Pope put vnder Interdiction: and scoffing Pamphlets, sent dayly from *Rome*, ceased not to oppresse, vex, and slander all of vs, who were Bishops of the *SEIGNORIE* of *VENICE*, as Beastes, Dolts, Ignorantes, and men of euill Conscience. Whereof, for the better instructing our lawfull defences, and for the better knowledge of the quæstion debated betwixt the *Venetians* and the Pope, new occasions were giuen to mee of a new and more earnest studie. The holy ancient Canons, the Orthodox Councels, the Discipline of the Fathers, and the ancient customes of the Church were often and againe turned ouer by me. Whereto shall I say more? I found abundantly in these only all that I sought, and a great deale more than I sought. Then it was easie with opened eyes to obserue that the doctrine of these Reformed Churches, which in great numbers *Rome* maketh enemies to her selfe, and which are bitterly reprobued and impugned by our THEOLOGES, did in little, or nothing at all, differ from the true and ancient doctrine of the pure Church. I did also perceiue that their doctrine, both at *Rome* and among vs, is abhorred and repelled, rather than lawfully impugned: not for that it is indeede Hæreticall and false: but only because it is contrary to the corrupt sense and manners of the Court of *Rome*, and to her fleshly plottes and inuentions, which is nowe turned into a temporall estate. I

saw also, & perceived most clearly, that at *Rome*, without any lawfull ground, yea, by extreame violence, innumerable new articles of faith were daily coined, & forced vpon vs: & that in such things as not only appertaine nothing to diuine faith, but also containe in themselues manifest falsehood: Which articles that corrupt Court will neither suffer to be discussed by any, nor be brought in a due consultation of the Church: but pursueth euen to the death all those who dare whisper against them. They haue now for a long time smothered the sacred Councils, and so haue put out the eyes of the Church of *CHRIST*, that nowe unhappie shee, as another *Sampson*, made blinde, and deprived of her owne strength, captiued and made vyle, is able only to groane. It was sometimes an article of Faith, that the vniuersall Church, dispersed throughout the whole worlde, is that Catholicke Church of *CHRIST*, whereunto *CHRIST* himselfe doeth promise his perpetuall assistance, which *PAUL* calleth the Pillar and ground of Veritie. But now our *Romanistes* haue drawne this article of Faith in lesser bounds, That the Catholicke Church now is to be taken for none other than the Court of *Rome*: & it is propounded to be beleued by a firme Faith, that in it only, yea, & in the *Pope* alone, the whole Spirit of *CHRIST* maketh residence: and whatsoever of old time hath bene said for the honour of \S vniuersall Church of *CHRIST*, with great injury to the Church, is wholly applyed to the Court of *Rome*: & many things are reduced to the articles of Faith, whereof we neuer had any institution of *CHRIST*: wherby the soules of the Faithfull are miserably deceiued: and so the Blinde with their blind leaders rush headlongs in \S gulfe of perdition. These things among many other, haue grieved me exceedingly, & do yet stir vp in my spirit an incredible dolour.

But I wil cease now particularly to recount the innumerable nouelties of the Court of *Rome*, and these most pernicious errours whereby a Boucherie of soules is wrought: the vigour of Church Discipline is broken: the propagation and purging of Religion is hindered, and innumerable offences are brought in the Church: the ciuill peace of Christians is troubled, & bloody warres stirred vp amongst them, kingdoms are ouerthrown, & horrible schismes

are

are made in the Churches, and most grieuous calamities do arise (which all I haue exactly obserued) I will cease now (I say) to recount them, because I haue fully treated of all these matters in my large worke, *Of the Ecclesiastick Republicke*, which I haue in readinesse, and shall giue to bee Printed in *Germanie*, as first commodiously occurreth to mee in this my journey: all that worke *Of the Ecclesiastick Republicke*, I comprehend in ten Bookes: In the first whereof I search out the forme of this *Republicke*; and doe determine, that the Church vnder CHRIST appertaineth to a most perfect Monarchie: and that not the lesse the Ministers of CHRIST on earth, by CHRISTs own institution, are most farre from an earthly Monarchie, & do gouerne the Church with an *Aristocrasie* or choise government; not without some mixture of a *democratic* or popular government: and consequently I shew that the *Primacie* of Peter is contrary to the *Euangel* & institution of *Christ*. In the second booke I consider the gouerners & Ministers of the *Ecclesiastick Republicke*, who they are, & what succession can be giuen to the holy *Apostles*: what is the institution of *Bishops*: wherein they differ from *Presbyters*; who are the inferiour Ministers, and what force holie Order haue in this *Republicke*. In the thirde I doe expound what is the Hierarchie to bee found among the *Bishops* and *Gouernours* of this *Republicke*; and I do teach, that there is no preheminence nor subjection among *Bishops*, by diuine right, but that degrees of places among them are distinguished by the constitutions of the Church only. And consequently I doe treat of the *Election*, *Confirmation*, *Consecration* or *Ordination* of *Bishops*, and of the power of *Metropolitans*, *Primates*, and *Patriarches*. In the fourth I examine the Priuiledges of the Church of ROME: and doe proue, that neither in her selfe, nor in her Bishop nor Clergie, shee hath anie preheminence giuen her of CHRIST above other Churches: but if anie shee hath had, or now hath, shee hath taken it from the helps and furtherances of men. In the fifth I doe vndertake to search out the proper power of the CHURCH: and doe prooue, that it is meerlie Spirituall: and so I remooue, farre from the CHURCH, all (Earthlie) IURISDICTION: And then conse-

quently I dispute of the force and operation of Sacramentes, and of Ecclesiasticall Censures. In the sixth I compare the power of the Laitie, and of the Church; that the difference betwixt the Ecclesiasticke and Temporall Republicke may appeare: and I doe shewe that Christian temporall Princes may doe many thinges in the Church: but the Church in temporall thinges, and especially towards Kings, may doe nothing at all. I treat also of the temporall Kingdome of CHRIST, of the power of the Laitie whence it is, and of how large extent: of the Immunities of the Church and Church-men: of Inuestitures, of the Monarchie of SICILL, and such like. In the seuenth I consider the inward direction of the Ecclesiasticke Republicke, which is by faith: and I inquire for the true rule of faith: and so I dispute of the Word of GOD, of the authoritie of the Church, and of the Pope ouer it: of Councils, of Hæresie, of Schisme, and such like. In the eight I consider the externall gouernement of the Church, by Lawes, Canons, and Iudicatories. Thereafter I discusse howe farre Canons doe obliſh: of dispensations, of commandes, enioyning fasting, prayer, and such like. In the ninth I come to the temporall goods of the Church, and I expound at length how sparing the sustentation of the Ministers should bee: whence it should bee taken: and howe Church goods should be guided: I treat also of Tithes, of Benefices, of dominion ouer Church-goods: of the vse and abuse of Church-rents: of Pensions, of Commendas, and Testaments of the Clergie. In the tenth and last I vndertake to expound the libertie of the Church, that wee may see what way this Republicke is free. And consequently I treat of Priuiledges, and persons priuiledged: of the abuse of priuiledges: of exemptions, and persons exempted: of the subjection of Moncks, and such like. This was the fruit of my painfull studies: for while vpon the occasions before named I did griedily reade holy Scripture, the Orthodox Fathers, the holy Canons, and Volumes of Councils, mine eyes being opened, and I inflamed with a zeale to explaine the trueth to others, and to my selfe, I could not but write those thinges I obserued: and this my much writing hath begotten this worke, the summe whereof I hau: rehearsed. I saw therefore plainly, and
did

did perceiue, that in our Churches wee had gone farre astray from the right path both in Doctrin and Discipline.

What then should I doe more in the mids of a wicked & froward nation? If (as reason craueth) I would haue gouerned mine owne Church according to the ancient discipline of y^e Catholick Church, and propone true and Catholick doctrine, I should by that meanes hasten vpon mine head great stormes & horrible tempests fro *Rome*: for euē already at *Rome* great hatred was hatched & fostered against mee, because they had vnder-smelled my labours in writing against their opinions: for which I was often admonished & rebuked by the Popes *Nuncio*, lying at *Venice*: it was therfore much better to take the wings of a *doue*, & to withdraw my selfe, & fly away to the wildernes, where I might wait vpon him who will deliuer me from the weaknes of spirit, & from the tempest: rather than remaining among the blind, willingly blinding my selfe, I should leade the blind to perdition. What are the Bishops vnder the *Romane* Popedom? In temporall rhings indeed, where the benefices are fat, they shine in wordly dignitie, they are great, & conspicuous, & Princes: but Bishops they are not, but by æquiocation: all their Bishoply administration is perished: for the gouernment of all Churches is drawn to *Rome*, and the Bishops themselues are scarcely Vicars and seruants to the *Lord Pope*: they are vile, cōtemptible, oppressed, & troden vnder foot miserably: subjected not to the *Pope* only, but to Cardinals & to so many Cōgregations as are institute at *Rome* against them: Legates from his Holines side, *Apostolick Nunces*, *Inquisitors*, *Visitors*, & in end to innumerable Orders of Regulars, and their brethren, who now by their Apostolicke priuiledges are not onely æqualled to Bishops, but also ouermatcheth them, & stayeth their proceedings in their gouernment, swallowing vp their power. The Church vnder the Bishop of *Rome* is no more a Church, but a certaine humane Commonwealth, all of it vnder the *Popes* temporall Monarchie: It is a Vineyard only to make *Noe* drunke: it is a Flock, which the Shepheards do sheare and clip euen to the blood: yea, to excoriate and flaye them. Why then should I not flee, lest I should see these euils any longer, & lest I should be a fellow-worker of such thinges, & a partaker with them. CHRIST hath set mee as a dogge among his flocke: I should not bee dumbe anie longer, as nowe all the other Bishops vnder the

Romane pope are dumb dogs: who on the one part allured with large
 bays, and on the other terrified with great feare, are altogether si-
 lent: and choosē by base flattery to hasten to perdition with their
 Chistane. And because (according to the Prouerbe) *Flattery begetteth*
friends, and truth begetteth hatred: seeing I neither could, nor ought to
 desert the truth, I behoued of necessitie to flee noisome hatred, and
 poyson, and daggers, the ordinary effects of hatred among vs: for in
 these our times matters are come to this point, that at *Rome*, or elf-
 where by commission from *Rome*, the defence of Controuersies of
 Religion is not committed to *Theologs* or Councels, but to Tortu-
 rers, Burrios, Cut-throates, and bloodie Murtherers.

And albeit all these things did euer and earnestly perswade me to
 flee yet I doe confesse I found the handmaide *Agar*, with her childe
Ismael, for a long time troublefom to me: I mean I heard my flesh re-
 bell against my spirit, and reasoning after this manner: And whi-
 ther, I pray thee, wilt thou goe? Thou art come to great dignities, &
 wealth, vnder the Bishop of *Rome*, with hope also to attaine further.
 These things thou doest possesse: these are certain, but thou knowest
 not what shall befall thee in other places. Shall it bee euen so, that
 thou wilt leaue thy Countrey, & Consignes, & Alliance, & friends,
 neuer any more to see them againe? Wherefore makest thou thy selfe
 wiser than innumerable other Bishops, who comforteth with all
 things, tolerateth & excuseth them? why wilt not thou in like man-
 ner comport with, tolerateth & excuse them? Art thou only the wise
 man among such an innumerable multitude? Are all the rest foo-
 lish? Doest thou not know, that immediatly after thy departing, first
 at *Rome*, and then euery where, thou shalt bee burdened with great
 reproaches, and noted with the infamous name of an Hereticke?
 These and moe such like speeches my fleshly *Agar* did often whisper
 in mine eares, not without a great combate betwixt her & mine in-
 ward spirit, and my Conscience nowe already overcome with the
 truth: But that diuine Spirit, with a more vehement force, suffered
 me not any longer to make delayes, but with an effectuall voyce he
 called me to himselfe, as he did *Abraham*, saying, *Come out of thy Coun-*
trei, and from thy kindred, and from thy Fathers house, and come vnto the Land
which I will shew vnto thee. And he forced mee to put in execution that
 notable saying of the wise men, FOLLOW GOD: euen as blessed

Abraham

Abraham indeed obeyed it, according to the consideration of holie *Ambrose* (*de Abraham lib. 1. cap. 2.*) Which fact of the holy Patriarch after a wonderfull sort, augmented both my courage and strength, while I perceiued, that God did first rewarde his ready obedience, by keeping disgrace and infamie farre from him: for hee præserved the chastity of his beautiful wife *Sara*, whē it was in hazard by a licentious Tyrant. *Ambrose* also did much comfort mee in this case, while he saith, Because *Abraham* contemned all things for Gods calling, therefore he receiueh al things again abundantly multiplied: & first of all hee gaue him the safety of *Saras* chastity, which hee knew was deare to the husband. That same holy Father addeth moreover, Whosoever followeth the LORD is ever in surety: & therefore (saith he) we should not bee called backe from the obedience of heauenlie commandements, neither for respect to our countrey, or parents, or children, or wife, because God giueth all these gifts to vs, & is able to preferue them all. These things giue mee full assurance, that for this my following of his calling, though it bee somewhat too late, God will giue me this remuneration, euen the præservation of my fame and æstimation: that of whatsoever account it be, it shall suffer no disgrace amongst *Barbarians*, but shall be kept sound and vndefiled. for the ædification of some, and auoyding of offences. Beeing therefore encouraged with this confidence, and moued with this holy calling, and admonished by these dangers, I haue most chearefully vndertaken this my flight.

But yet the loue of CHRIST constraineth me, for I might be counted of a vile & base spirit, if laying aside all lawfull struiuing, I should rot in sluggish idlenesse in some corner, and so flee for mine owne ease. The cause of CHRIST is in hand, which calleth me to it selfe, & I heare that voyce continually thundering in mine eares [CRYE] and admonishing mee to goe vp to some high mountaine, to the ende that my voyce, joyned with their voyce, who haue not bowed their knee to *Baal*, may bee better heard in preaching the Gospel to *Sion*. That voyce now I follow, and I goe into some mountain, where the Catholick Church hath lifted vp her head in a free profession, from whence, according to the obliſhment of my calling, so farre as in me lieth, I may proclaime the trueth to the worlde: and may open and shew the wayes for taking away all diuisions, and binding vp again

of peace in the Church. The Church shall shortly heare my cries, & I will speake to the heart of *Hiernsalem*, and call vnto her: For I cannot in any case bee lacking to my calling, because I am a Bishop in the Church of CHRIST. & to euery Bishop his own particular Church is so committed, that hee must in the meane time vnderstand, where there is any necessity of his helpe, the vniuersall Church is recommended to him by IESVS CHRIST. To all of vs who are Bishops the Apostle Paul hath said, *Take heed to your selues, & to the whole flocke ouer which the Spirit of God hath made you ouer-seers, to rule the Church of God, which he hath purchased with his own blood.* These words also are giuen out in the name of *Eleutherius* an ancient Bishop of Rome, writing vnto other Bishops, *For this cause Christ hath committed vnto you the vniuersall Church, that ye labour for all men: and neglect not to helpe all, according to necessity.* Cyprian also affirmeth (epist. 13. lib. 3) that ioyntly with *Stephanus*, Bishop of Rome, he did hold the leuell of gouerning the Church. And then he addeth, *The body of the Priest hood is exceeding large, and is coupled together with the glew of mutuall concord, and the band of vnitie: therefore if any of our fellowship shall presume to forge an heresie, or to rent & destroy the Church of Christ, let all the rest make conuenient helpe.* And that same Cyprian in very deepe often helped troubled Churches: euen such as were without the bounds of *Africke*: yea and the Church of Rome it selfe. So *Polycarpus*, *Irenaeus*, *Osius* of *Corduba*, *Athanasius*, *Basilus*, the two *Eusebii*, one of *Samosata*, & the other of *Vercels*, *Lucifer* of *Calarie*, *Hilarie* of *Poitiers*, *Theophilus* and *Cyrillus* of *Alexandria*, *Anselmus* of *Carthage*, and many other Bishops, did painfully labour, by vertue of their Episcopall office, to helpe & necessities of the vniuersall Church: and leauing, for a space, their own Churches, well appointed, recommending them to the ouersight of others, they went vnto other afflicted & troubled Churches. Therefore it is most proper to my calling, & not without the compasse of it, with all my might, as Cyprian exhorteth, to helpe the Court of Rome, which factionously maketh a Sect, and deuiding it selfe from the Church, renteth & destroyeth the Church of CHRIST: and yet mine helpe must not be by approaching to it, because that is not sure: but by a bodily departing from it. I would indeed most gladly haue retained mine own Church of *Spalato* as *Osius*, *Basilus*, the two *Eusebii*, *Hilarius*, & others aboue named, retained their own Churches, & returned vnto them after they had ended

ended the publicke businesse of the vniuersall Church. But because that my Church, with many others, groaneth vnder the tyrannie of the *Pope*, who hateth & abhorreth Reformatiō: and by all his power and the forces of his adhzrent Princes, maketh impediment to it: And hauing power of life & death ouer these who suit & vrge reformation, suffereth none of them aliue. Therefore, I could not choosē, but leaue my Church, that I my selfe, hauing cast off these bands, & set at liberty, might be the more ready to proclaime the trueth, and with greater safety might deplore & desolation of the holy Church, which the suffereth of the Court of *Rome*.

True it is, the majesty of an earthly king is dreadfull, *because* (as *Tertullian* saith) *he is next vnto God, & lesser than God only: aboue Whome* (as *Optatus Milevitanus* saith) *there is none saue God alone*. Therefore when *k. David* was to be reprovēd for his adultery & murther, neither the high *Priest*, nor any other of the *Priesthood*, uor any *Leuit*, or friend or familiar durst prsume to take that charge vpon him: but God vsed his own proper & peculiar messenger, & appointed the *Prophet Nathan* to rebuke him. But there is not now such necessity: neither need we expect, that God will raise vp extraordinary *Prophets*, & appoint peculiar messengers to deal with *the Bishop of Rome*, who is now troubling, scandalizing, spoyling, & oppressing the whole Church. The majesty of our *Rom. Pope* is not so great as to affray vs, that his temporall & hauty majesty is fained, vsurped, & is none at all, he is but our *Brother* & *Colleague*, & a *Bishop* with vs, & a *Fellow-servant* in *the* work: and a brother who is holpen of a brother, is as a fenced city, as *Salomon* saith in the *Proverbs*. Wherefore then doe we snort? wherefore doe we sleep? a *Brother* perisheth, & draweth the Churches away with him to perdition, & we his *Brethren* neglect the danger. & doe not occur. Let all be silent, let all be quiet, & contemn as they will, yet I *the* least *W helpe* among them all, with such barking as I can, shall wakē those great *massius*, who are asleep, & made drowsie by a woderful policy of the *Pope*: that according to their charge they may hold back the *Wolues*, & saue the flock of Iesus Christ. I shall not vse mine own voyce, but the voyce of God, in wakening the good *Dogs*: and I shall double vpon them the Cry of holy Fathers, & Councels, & holy Catholick Church. As for these ten Bookes, Of the *Ecclesiastick Republick*, which I am shortly to put to light, I shall specially endeavour, that

the errors of the Church of *Rome* may be detected, the truth and wholsomnes of the Catholick doctrine & discipline may be opened, & these many (reformed) Churches, which by our *Romane* Church are proudly casten off & diuorced, may be retained in a Catholick sense, and that the way of vnion of all the Churches, if not clearly demonstrated, may be at least pointed out: if by any means we can be brought to that estate, all of vs to thinke one thing, & to say one thing: that *Schismes* may be remedied, and all occasions taken away from Christian Princes, of plotting the ouerthrow one of another, & of troubling the common peace of Christian people, with vntimous & vngodly warres, & that vnder the prætence of Faith & Religion: but rather that all their forces may be so directed, as the Catholick Church of Christ, groaning vnder the tyrannie of those who are *Infidels* indeed, may be restored to her ancient libertie.

This my departing from my Countrey, or rather my going out & flight from *Babel*, I will that it want all suspicion of *Schisme*: for I flee from errors, I flee from abuses, & that lest I be partaker of *Babels* finnes, and receiue of her plagues: yet will I neuer seuer my selfe from the loue which I owe to the holy Catholick Church, and to all and euery one who communicate with her: but so far as in me lieth, I shall euer bee ready to communicate with them all, so long as wee agree in the essentiall articles of our Faith, and the Creedes of the ancient Church of Christ, if in the meane time we darest & abhorre all new articles of Faith, which are contrary to holy Scripture, or repugnant to the forenamed Creedes: and that we admit not, in anie case, articles indifferent in theselues, as articles of Faith, which haue neuer bene sufficiently discussed, established and determined by the Church, except first they be fully determined, or bee shorne to haue bene determined of before: neither yet that we condemne those articles as hereticall, vnlesse we haue sufficient notice that they haue bene condemned by the Church. In things therefore indifferent, let liberty of opinion and action be permitted to euery Church: and let euery of them abound in their own judgement, vntill the Church it selfe, instructed & gouerned by the Spirit of Christ, shall put an ende to controuerfies, and seuer the *Chaffe* from the true *Corne*.

In the meane time, let vs remember that notable saying of worthie *Cyprian*, which hee vsed in the Councill of *Carthage*. *Wee iudge no man*

man (saith he) neither debar we any man from the Communion, albeit he haue an opinion diuerse from vs: for none of vs all hath made himselfe Bishop of Bishops, or compelleth his colleagues, by a tyrannicall force, to the necessitie of obedience: because euery Bishop, according to liberty and power, hath his owne arbitrement: as though hee might not bee judged by others, neither hee himselfe may judge another: but let vs all await vpon the judgement of our Lord Iesus Christ, who one, and alone, hath power to praier vs to the gouernment of his Church, and to take an account of all our proceedings. At that time Cyprian disassented from the Church of Rome, & almost from the vniuersal Church, about the Baptisme of Hæretickes: and being confirmed in his owne opinion, hee judged Stephanus, Bishop of Rome, who mightily resisted him therein, and all other, to bee in a manifest error: yet hee neuer suffered the band of vnion & Ecclesiastick Charity betwixt them, to be brokē, lest a Schisme, the most noysome pest of the Church, should arise among them. And in this, Cyprian, to his great cōmendation, did ouercome the not-all-wise-discrete zeale of Stephanus: for while as Steph. by his excommunication, did rush headlongs to the inconuenience of a Schisme, Cyprian by his patience and charity, & excellent wisdom, eschewed a separation. Therefore S. Augustine did oftē commend Cyprian, and propounded his actions as a rule and examplar of Imitation to all the Churches.

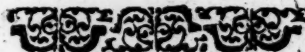
And among other things which Augustine considereth of this proceeding & strife betwixt Cyprian & Stephanus, hee saith (in his fifth booke against the Donatists, chap. 25.) Yet the peace of Christ did so preuaile in their hearts, that in such a question no Schisme did arise betwixt them: for Cyprian had surely concluded with himselfe, that Steph. did grossly erre, while he receiued pœnitent Hæreticks, returning to the Church, without rebaptizing: yet hee choosed to cōmunicate not only with Stephanus himselfe, who thought and did contrary to him: but also with those whom hee judged to be altogether vnclane: and that only because Steph. had receiued them to the Communion, rather than to rent the Church with a Schisme. And this example Augustine propoundeth to the Donatists, and vs all, to be followed.

Therefore, most holy Father, & you Fathers & Brethren, and holy Collegues, let vs imitate Cyprian, & follow the counsell of Augustine, that aboute all things, Schismes be remoued: for (as August. obserueth) Cyprian replenished, with the bowels of charity æstimated, that euen they

they who haue diuerſe opinions, ſhould abide in vnitie. Let vs alſo among vs haue diuerſe opinions, of thinges: not as yet determined, till they be fully determined: And in the meane time let vs abide in vnitie: for albeir that you thinke otherwiſe, yet (as th'Apoſtle admoniſheth) God will reueale that to you. Make not greater diuiſions than are already. Take heed alſo that with *Stephanus* ye break not the band of charity, by vntimous excommunications, leſt by ſuch contentions, that great ill of diuiſion ariſe, which *Auguſt*, did fore-cſchew: Reſtore peace and charity to all the Churches of *CHRIST*, who according to the Tenor of the ancient Creedes doe profeſſe *IESUS CHRIST*, and bee aſſured of this, that *Schiſme* in the Church is a farre more grieuous euill than *Hæreſie*. Haue your *Communion* ready for all, without præiudice of the liberty of opinions: remouing in the meane time all falſhoods in doctrine. Leauē the examinations of the Trueth to thoſe lawfull & accuſtomed formes of the holy Church: for ſo I hope, through the aſſiſting grace of *CHRIST*, who uſeth not to denie himſelfe to them who ſeek him ſincerely, that full peace and concord, and a neceſſary vnion of the holy Churches ſhall follow, that we all think one thing, & abide all in one rule. Let vt not ſtirre vp amongſt vs the fire of hatred and ſecret grudges, but of Religion and Catholicke inſtruction. Let the Word of *GOD* bee a Lanterne to our ſeete, and let vs followe the foot-ſteps of our holy Anceſtors, who haue beene excellent Lightes in the Church of *CHRIST*. Let vs breake aſunder, without pertinacie, the darkneſſe of errour and falſhood, by the light of the trueth of the Goſpel: and let vs depart farre from Nouelties, which haue almoſt quite exſtinguiſhed the Doctrine and Diſcipline of the holie Church: that the Church of *CHRIST* on earth may bee one coupled together with the glew of concorde: whereinto let vs all with one ſpirit and one mouth prayſe our *GOD*, and the Father of our *LORD IESUS CHRIST*, AMEN.

Given at VENICE, the XV, of September.

ANNO 1616.



intercourse with the Pope, which he concealed from his Majesty. He denied any direct intercourse, and said it was only done through his friends, who talked of his return to Rome; that he hoped to promote the good of England by persuading the Pope to allow of the oath of Allegiance; also that he thought, as both Churches agreed on fundamentals, a reconciliation might be effected, but had never received from his Majesty the slightest encouragement to attempt such a thing. . . . he said he desired the union of the two religions by mutual yielding; gave his opinion on Transubstantiation, the worship of the Virgin, &c.; said he had a living word of \$3000 a year offered on his return to Italy, and wished to go when he received the Popes brief, but must first kiss the Kings hand: from this he was dissuaded, lest it should strengthen the rumour of his being the Kings agent at Rome: he also resigned his English livings. The King sent him a list of queries relating to his opinions on the union of the two churches, and the reconciliation he was reported to profess to negotiate between his Majesty and Rome, to which he wrote replies. His Majesty, not being satisfied therewith, sent fresh interrogatories, particularly referring to the doctrines put forth by the Archb. in his works, on schism, &c. to which also he sent replies: but that on schism not being satisfactory, Dr. Goade was sent to him Feb. 19. for explanation. He equivocated, and referred to his seventh book, now printing at Frankfort, for his real opinion, but refused to speak of his present opinions, lest if the Pope heard of his assent to tenets against the Papacy after embracing his offer to return, it might injure him. To other queries he replied in letters to the Dean of Winchester, and also acknowledged the validity of his own printed books. The Archb. of Cant. and other Commrs. Mar. 30. obtained his acknowledgment of certain of his own writings, & censured him for returning to a Church which he had called Babylon. He said that Gregory XV. was as a good man, and many things were now reformed; but he would always protest the Church of England to be orthodox in fundamentals. They then told him that the King did not grant him leave to depart, but ordered him to be gone from the realm in twenty days, never to return at his peril.

The enclosures with the above report, are of ten sort:

1. Archb. of Sp. to the King - Has resisted frequent importunities of Popes Paul V. and Gregory XV. to return to Rome, but now the

latter presses him to return, on the ground of his zeal for the unity of the Christian Church, and finding a cold climate injurious to his old age, wishes to comply. Thanks for his Majesty's favours; will be a herald and trumpeter of his praises wherever he goes.
Savoy, June 16. 1622.

IV. The rumour is current in Belgium that the Archb. of Spalato is commissioned by the King to go to Rome to reconcile the two churches and his friends declare it openly and confidently: fears it is but a snare to entrap him.

V. — to —. The Bull made for the Archb. of Sp. declares that he went to England by orders from the Pope to procure the King's conversion, and is returning to bring his Majesty's recantation & oath of obedience.

VI. Archb. of Spalato to the King. Must go away for the good of the Church. Entreats his Majesty's pardon and permission to leave, and also to bid him adieu, unless his doing so would strengthen foolish rumours. Begs letters to secure his safe departure.

IX. — to the Archb. of Spalato. Reports are current that he has a safe conduct procured by Spain from the Pope, to return to Rome. Cautions him against trusting safe conducts, as they have often been violated, and his sayings and writings have been little pleasing to the Papacy. He is said to have written letters saying that he spreads Roman Catholic doctrines with the King's privacy. With note by the Archb. denying writing any such letters.

X. — to the same. It is reported that he is to return to Rome to reunite the Church of England to the Pope: the object is glorious, but Spain is not to be trusted. His works have laid open the most secret souls of the Court of Rome, which can dissemble, but cannot pardon. Entreats him to beware of his life. Venice, Dec. 10. 1621.

XI. — to the same. Card. Mellino has shown him the brief for Spalato's return, which wants nothing to guarantee his security, but it is to be sent to Brussels, and not given him till he is in the territories of a Catholic prince. They deal sincerely with him, and the church resigns to him as valuable. Exhorts him to come cheerfully. Jan 8. 1622.

XIV. Archb. of Spalato to Dean of Winchester. His opinion about Schism is that the party guilty of it is the one which presents union in fundamental points and in love. Never spread the report of the King's intended reconciliation with the Pope, but it was rumoured to be one of the conditions of the Spanish match, and then his friends thought that he was to be the agent in negotiating it: and warned him to caution in trusting himself in the Pope's hands; knows not what to do; cannot remain in England, on account of the hatred conceived against him; is not allowed to go away: is weary of his life: entreats a free and speedy dismissal. Savoy, March 19. 1622.

XV. Spalato to the same. The original Ms. of his work on Ecclesiastical Republics has remained with the printers, being in torn, confused, and useless sheets.

sheets; but the copies printed by Bill are genuine.

XVI. Ispalato to Cyril, Patriarch of Alexandria. Long groaned under the Egyptian bondage of the Church of Rome, but at last escaped a year before to Goshen, which is England, under a wise and pious King, true defender of the faith, the cause of Christ triumphs. Sends him a copy of the first part of his work on ecclesiastical republics. Vindicates therein the Eastern Church from the calumnies of Rome. Entreats him to become an agent in healing the disunion between the Eastern Church and that of England, and to communicate any difficulties he may see therein to the Archb. of Cant^y or to himself.

1622. April 6. p. 372. Loche to Carleton. Censure passed upon the Bp. of Ispalato by some of the Council. He is banished the King's dominions on pain of death. He equivocates about his writings. The Spanish Ambassador thanks the King for ridding the land of such a knave.

1622. April 13. p. 376. Chamberlain to Carleton. The Archb. of Ispalato declares the orthodox of the general Councils of our Church, but says the practice of divines is schismatical; that he came over to avoid the Pope's indignation, but that now there is a good Pope, who is willing to redress abuses.

Loche to Carleton. Apr. 13

Particulars of the Bp. of Ispalato, who is sentenced to depart the Realm for holding correspondence with the Pope.

His Sec. Calvert to the same. Apr. 14. The King will take care that the Archb. of Isp. produces no letters that can harm the two persons with whom he has corresponded, for His Majesty has taken all his letters, and the Archb. of Cant^y his loose Mss. and the history of the Council of Trent. The King thinks fit to let him leave England, out of consideration of his age and infirmities.

1623. Jan. 4. p. 479. Chamberlain to Carleton. Report that the Archb. of Ispalato rails much against his Grace of Canterbury.

But all faults notwithstanding, to Antonio de Dominis the word is indebted for the preservation of St. Paul Sarpi's history of the Council of Trent: It was sent over in sheets from Italy to the care of de Dominis, and handed by him to Archb. Abbott, who caused it to be published. De Dominis disguised the name of the author under the anagram 'Pierre Soave Polano (Paul Sarpi de Venice)'

Lord Hailes has published the 'Narrative of the Proceedings against Antonio de Dominis, Archbishop of Ispalato, after his death' in his Memorials, relating to the history of Britain in the Reign of Stuart. p. 160 seqq. The proceedings were before the Inquisition. He was condemned as a heretic, his body, picture, books were burned.



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CP. 1210.